

that are hidden from our consciousness, but our external behaviour can be influenced by the conscious exercise of reason and will. Freedom is the ideal of our will; slavery the result of our habitudes. Through these series of opposites there appears to run like a double strand, two distinct strains or tendencies, one which approximates in some fashion to what we know of the working of the physical lifeless world, the other in strong contrast to it. Thus repetitive habit is closer to the rhythmical vibrations of inorganic matter than is changefulness : to be self-centred, to have no object but the reproduction of the species, and to be cruel may appear, not altogether fancifully, to be more *material*, more accordant with the unfeeling action of physical laws, than to be sympathetic, provident, and kind-hearted. So also with the impulses that have been classed as aesthetic and ethical, the one trembles with the thrills of light and sound with which Nature is beautified, the other severely rejects her attractions. The influence of directive instinct closely resembles the regular, unhesitating action of physical laws : conscious reason and will appear to be poles apart from it.

We appear, then, to be influenced by two antagonistic tendencies, the one representing the cramping mechanical energies of Matter, the other proceeding from activities of a more spiritual character which we may venture to identify

with Life itself. Life, as we know it,
cannot
be manifested except in combination
with Matter.
and the development of the living
world has
proceeded from the clashing energies
of these
linked antagonists. The impulses of
Life may
appear to be *supernatural* when
contrasted with
the mechanical activity of Matter.
From them
we have kindled the beacons which we
term our